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ABSTRACT

A nationwide assessment of higher education needs of American Indians attempted to: identify graduate and undergraduate education offerings for American Indians; determine student needs for culturally appropriate education; determine the need for trained professionals in Indian communities; and determine the gaps between those needs and available training. Researchers applied a modified inductive approach to data from questionnaire surveys of 107 academic programs, 119 Indian communities, and 30 senior Indian students. Results indicated that American Indian programs in two- and four-year schools were more concerned than universities with recruitment and services but had similar difficulties acquiring appropriate faculty. Institutions and Indian communities agreed that a major cause of Indian student dropout was lack of previous educational skills. Communities also noted that lack of role models was a factor; institutions noted financial problems; and students cited cultural pressures which were greatest at Ph.D.-granting universities. A wide variety existed in program structure and offerings. Over 17% prepared students for elementary or preschool education; 11.2%, for art; 10.3%, for history; and 9.3%, for counseling. However, communities wanted trained professionals in business, counseling, medicine, and law. Training programs did not reflect the realities of Indian survival in the 1980s. (SB)

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AMERICAN INDIAN HIGHER EDUCATION: NEEDS AND PROJECTIONS

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ABSTRACT

This paper presents the preliminary results of a nation-wide needs assessment for American Indian higher education. The needs assessment study had four aims: 1) To identify educational offerings nation-wide, both on the graduate and undergraduate level, of specialized programs (current and planned) for American Indian students, 2) To determine the needs of American Indian/Alaskan Native learners for culturally appropriate educational programs 3) To assess Indian communities to determine the needs for trained professionals, 4) To identify the gaps between the training now available, the needs of learners, and the needs of communities in an effort to design a maximum M.A. program in American Indian Studies at UCLA. The results of three surveys (academic programs, Indian communities, and senior Indian students) are presented. More specifically, the contents of the paper focus on the nature of the existing programs, directions for future development, institutional barriers encountered during development, causes of drop-out, and community needs for trained professionals. Applied efforts of the project, developed to meet the identified needs, are also discussed.

Paper presented at the Annual Meeting of the American Educational Research Association, Montreal, Canada, April 11-15, 1983.

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AMERICAN INDIAN HIGHER EDUCATION: NEEDS AND PROJECTIONS

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The purpose of this paper is to present the preliminary results of a nation-wide needs assessment for American Indian higher education. We expect this research project to provide useful information for educational planners on a national level, as well as for the new M.A. program in American Indian Studies at UCLA. The needs assessment study had four aims: 1) To identify educational offerings nation-wide, both on the graduate and undergraduate level, of specialized programs (current and planned) for American Indian students, 2) To determine the needs of American Indian/Alaskan Native[1] learners for culturally appropriate educational programs 3) To assess Indian communities to determine the needs for trained professionals, 4) To identify the gaps between the training now available, the needs of learners, and the needs of communities in an effort to design a maximum M.A. program. In the contents of this paper we will focus on the nature of the existing programs, directions for future development, institutional barriers encountered during development, causes of drop-out, and community needs for trained professionals. Because we feel that the presentation of data may be of more immediate use to the educational planners attending this meeting, the literature review is kept to a minimum. The complete study will be published in book form by this fall.

Methods

This project developed because we were searching for answers to questions such as: How can educational programs be structured in a manner that is culturally relevant to Indian students? How can the high drop-out rate of Indian students be reduced? How should graduate level programs be structured to encourage new combinations of learning that are appropriate to the educational and leadership needs of Indian communities? How can a communications network be established between educational programs and American Indian communities?

Paper presented at the American Educational Research Association, April, 1983.

Instead of using the traditional deductive approaches to obtain ratings on a predetermined set of educational objectives, (Kaufman 1972; Witkin 1977), we followed a modified inductive approach (Churchman 1980) aimed at describing existing conditions and inducing educational needs from these conditions. Briefly, the four steps of this approach are: (1) describing conditions and constructing instruments to assess the status of conditions; (2) determining the present status of goals and conditions; (3) identifying and analyzing discrepancies between the goals and the present status; and (4) assigning priorities to the discrepancies. These discrepancies then constitute the high-priority need areas and become the data for program planning. The data are presented in a manner that takes into account program planning needs at other institutions, as well as planning at UCLA.

Three surveys were conducted to accomplish the needs assessment--- a survey of academic programs, an Indian community survey, and a survey of senior Indian students.[2] Questionnaires were developed and pretested for the three groups. A follow-up was conducted for each of the three groups. Incentive for participation was furthered by our plan to distribute copies of the resulting book to those programs, communities, and students completing a questionnaire. The following statements on method describe the general content of each questionnaire and the sampling methods for each group.

The academic survey questionnaire covered such topics as program content, number of students enrolled, faculty, existing and planned program components, causes of drop out, institutional barriers, and specific academic offerings at the educational institution. Out of 256 questionnaires mailed to institutions with a high likelihood of an Indian studies or a major support program for Indian students, 130 (or 51%) responded, and 107 of these returned a completely answered questionnaire. Many of those institutions not having an Indian studies program, did not respond in any manner.

A brief community questionnaire covered community type, services available in community, vocational training needs, professional training needs, workshops needed to prepare students for community work, and perceived causes of student drop out. There were 506 questionnaires mailed to a total of 395 communities (more than one mailed to large communities to

increase the likelihood of a response). Deducting those mailings returned by the post office, our sample ended up representing 391 communities. There were 119 responses (30.4% response rate) and 117 completed questionnaires.

Questions on the student survey covered such topics as needs for expanded curriculum (additional courses, majors, special workshops for community work preparation), interest in and resources for graduate level education, rating of student's academic program, and perceived reasons for drop out. Counselors and Indian studies program personnel served as liaisons for this segment of the needs assessment, and questionnaires were completed by 30 seniors. This sample proved to be more difficult to gain responses from, and a full explanation will be given in the resulting book.

Part I Academic Programs

One major need determined by the assessment is that of information concerning programs and resources. In other words who are the programs out there and how can a network be created to assist each other? The objectives of this paper are threefold. First, we will present some of the basic information about programs, including their characteristics and their needs. Second, we will discuss community needs for trained professionals. And third, we will present some of the applied efforts underway to assist programs in meeting the determined needs.

One item of interest, which comes up frequently in discussions about Indian studies programs, is "What do they call themselves?" In examining the program names of both academic and major support programs, we found that there is approximately a 50/50 ratio between programs using the term "American Indian" and those using "Native American". Another frequent question is that of program structure. At annual meetings of Indian studies directors, the extreme variety in program structures is noted. Table 1.1 reflects our attempt at categorizing these program types. The first two items refer to administration and there is overlap of the categories since some programs are multi-faceted. It should be noted that departmental structure varies according to institution type. There were nine programs reporting departmental status at universities and four year colleges (Pembroke State, Dakota Wesleyan, Univ. N. Dakota, Dartmouth, Univ. Alaska, Univ. Washington, San Diego State, Bemidji State, Univ. Minnesota). The "graduate degree in American Indian Studies"

varies also, from a highly structured interdisciplinary program (UCLA, U. of Arizona) to a special major program where a student can select an Indian studies combination of courses for a specialization.

Table 1.1 PRESENT PROGRAM TYPES

Type*	Percent	(#Programs)
Department status	16.8	(18)
Program administered by another department	29.0	(31)
Major in American Indian Studies	16.8	(18)
Minor in American Indian Studies	37.4	(40)
Graduate degree in American Indian Studies	5.6	(6)
Undergraduate Indian culture specialization	28.0	(30)
Graduate Indian culture specialization	13.1	(14)
Research unit	14.0	(15)
EOP or minority support program	57.9	(62)
Indian counselor on campus	69.2	(74)
Other type of program	26.2	(28)

*(N=107)

In the course of the survey, we inquired about programs in the planning stages. This question was included to determine future growth of Indian studies programs. In other words, is Indian Studies as a program of study on the increase or on the decline developmentally? The responses indicated a positive growth direction. Nine programs are in the preliminary planning stages for departmental status and one program has a departmental plan written. As to programs administered under another department, two programs are in the preliminary planning stage, one has the plan written, and two programs are pending approval. Many Indian Studies major and minor type programs are in the planning stages. For the major, eight programs have completed preliminary planning, two have a plan written, and five programs are awaiting approval of the major plan. And for the minor, five programs are in the preliminary stage, one has the plan written, and two have plans pending. As to Indian culture specializations on the graduate level, two programs have completed preliminary planning and three have plans pending.

Five programs have completed preliminary planning for undergraduate Indian culture specializations, one has such a plan written, and four have plans pending. Research units are also on the increase with four programs having completed preliminary planning, two with plans written, and an additional two with plans pending. This assessment of program planning indicates a strong trend toward new development.

The following breakdown in Table 1.2 reflects the institution types participating in the needs assessment. In Table 1.3 the major source of institutional support is given for those programs directed toward serving Indian students.

Table 1.2 INSTITUTION TYPE

Type*	Percent
Two year college	29.9
Four year college	30.8
University (M.A. highest degree available)	14.0
University (Ph.D. highest degree available)	25.2

*(N=107)

Table 1.3 MAJOR SOURCE OF INSTITUTIONAL SUPPORT

Source Support*	Percent
State	67.3
Private	19.6
Federal	13.1

*(N=107)

Shown in Table 1.4, the programs' ratings of institutional cooperation reflect increased difficulty in the areas of recruitment of Indian Studies faculty, recruitment of American Indian/Alaskan Native faculty, and research funds for American Indian Studies. Crosstabulations of the data by institution type reflected even greater difficulty in these areas for the universities. Interaction with American Indian communities rated much higher among the two-year and four-year colleges than among the universities. The areas of greatest institutional

cooperation appear to be in recruitment of Indian students, student financial support, and providing tutorial or remedial programs. Curriculum development appears to have fairly even distribution of ratings from good to poor, with little difference in variation from the two year to the four year institutions.

To summarize the trends in institutional cooperation, there appears to be a great deal of supportiveness in the recruitment of, and provision of services to Indian students, while there is much less cooperation in the recruitment and hiring of American Indian/Alaskan Native faculty or faculty to teach Indian courses. This trend poses some interesting questions about potential bias in the administrative structure of academic institutions and the institutional view of purpose of education.

Table 1.4 RATING OF INSTITUTIONAL COOPERATION

Area of Cooperation*	Percentage Responses					
	Excellent	Good	Average	Poor	No Response	Not Applicable
Recruitment of faculty (Indian or non-Indian) for American Indian Studies	16.8	14.0	17.8	28.0	1.9	21.5
Recruitment of American Indian/Alaskan Native faculty in any discipline	10.3	5.6	17.8	54.2	3.7	8.4
Recruitment of Native American students	29.9	26.2	18.7	22.4	1.9	.9
Student financial support	26.2	34.6	27.1	8.4	1.9	1.9
Providing tutoring or remedial programs for Indian students	38.3	24.3	17.8	14.0	1.9	3.7
Curriculum development in American Indian Studies	22.4	20.6	15.9	24.3	2,8	14.0
Research funds for American Indian Studies	3.7	6.5	14.0	48.6	2.8	24.3
Interaction with the American Indian community	29.0	22.4	18.7	19.6	4.7	5.6

*(N=107)

Related information, under the more direct heading of institutional barriers, is presented in Table 1.5. The question was asked as follows, "Some program directors and counselors believe that their schools (or institutions) have barriers, either conscious or unconscious, that keep Indian students from succeeding. To what extent do you perceive the following topics as barriers in your institution?"

Programs were asked to rate their existing components and the need for improvement or added resources. While this data is too lengthy to present now, it will be included in the final book, along with the data concerning degree program offerings at the various colleges. These will be presented on regional maps. The following data in Table 1.6 ranks the number of existing specialized programs developed for Indian culture, by career preparation topics. Such programs tend to combine the discipline content with special interpretations for Indian community work.

Table 1.5 EXTENT OF INSTITUTIONAL BARRIERS

Type Barrier*	Percentage Responses					
	Not at All	Seldom	Sometimes	Frequently	No Information	No Resp.
Indian minority program funding level	15.9	13.1	30.8	29.0	3.7	7.4
Institutional commitment or lack of commitment to long-range minority program development and growth	17,8	15.9	21.5	35.5	.9	8.4
Faculty hiring practices	15.9	21.5	25.2	21.5	8.4	7.4
Student recruitment and admissions practices	22.4	21.5	23.4	21.5	3.7	7.4
Staff hiring practices	20.6	19.6	21.5	24.3	6.5	7.4
Student support programs or lack of programs (e.g. tutoring, financial aid counseling, follow-up for drop out students)	27.1	23.4	18.7	19.6	2.8	8.4
Curriculum with Indian content and sensitivity	15.9	15.0	32.7	25.2	3.7	7.4
Identifiable group of Indian faculty and professional staff as role models	16.8	13.1	26.2	29.9	3.7	10.2
Pool of qualified Indian student applicants	23.4	11.2	26.2	21.5	8.4	9.3

*(N=107)

Table 1.6 AVAILABILITY OF CAREER PROGRAMS, INDIAN CULTURE EMPHASIS

Career Preparation Type*	Rank	Percent	N Progs
Elementary or Pre-School Teacher	1	17.8%	(19)
Artist	2	11.2%	(12)
Historian	3	10.3%	(11)
Family and Child Welfare Counselor	4	9.3%	(10)
School Administrator	5	8.4%	(9)
Tribal Manager	6	7.5%	(8)
Art Educator	6	7.5%	(8)
Alcohol and Drug Abuse Counselor	6	7.5%	(8)
Mental Health Counselor	7	6.5%	(7)
College Teacher	7	6.5%	(7)
Interpreter	8	5.6%	(6)
Employment Counselor	9	4.7%	(5)
Sociologist	9	4.7%	(5)
Social Worker	10	3.7%	(4)
Business Manager	10	3.7%	(4)
Music Educator	10	3.7%	(4)
Economist	11	2.8%	(3)
Law Enforcement Officer	11	2.8%	(3)
Museum Director	11	2.8%	(3)
Psychologist	11	2.8%	(3)
Doctor	12	1.9%	(2)
Chemist	12	1.9%	(2)
Mathematician	12	1.9%	(2)
Agricultural Management Specialist	12	1.9%	(2)
Lawyer	12	1.9%	(2)
Accountant	12	1.9%	(2)
Biologist	12	1.9%	(2)
Resource Management Specialist	12	1.9%	(2)
Nurse LPN	13	.9%	(1)
Surveyor	13	.9%	(1)
Registered Nurse	13	.9%	(1)
Public Relations Specialist	13	.9%	(1)
Planner	13	.9%	(1)
Clothing Designer	13	.9%	(1)
Medical Record Technician	13	.9%	(1)
Dental Technician	13	.9%	(1)
Commercial Artist	13	.9%	(1)
Computer Programmer	13	.9%	(1)
Actor	13	.9%	(1)
Architect	13	.9%	(1)

* (N=107)

Part II Student Needs

The reasons for American Indian/ Alaskan native student drop-outs have been speculated about and addressed for at least a century from the first mission schools to the present. Only recently has any longitudinal research been carried out to assess attitudes and perceptions among students themselves (McNamara 1982). And, only now has our study asked the academic institutions and the Indian communities along with selected senior students what they perceive as reasons for student drop-out. The results of the latter survey are presented here along with some comparisons to earlier works.

Realizing that the needs and problems of Indian students are rarely recognized by academic institutions, McNamara says, "They tend to dismiss their failures by saying that the student just wasn't academically or emotionally equipped for college life and continue their search for the mythic 'qualified' student" (McNamara 1982:45). By putting the burden of adjustment on the student, the academic institutions absolve themselves of the horrifying drop-out rate estimated from 75 to 93 percent. McNamara's summary suggests that "Indian students who--against the odds--have completed high school and gone on to pursue a college degree, enter an environment where their difficulties and/or discomfort are so great that, in the majority of cases, they will withdraw from school without obtaining a degree" (1982: 47).

Our survey asked fifteen questions related to causes of drop-out and six questions related to cultural pressures and drop-out under the heading of "Student and Program Needs". Specifically, we asked, "How would you rate the following as causes of drop-out among American Indian students at your school?" and "How much do cultural pressures contribute to the drop-out of Indian students at your institution?" Each set of reasons had five possible responses to circle "Not a Problem" (or Not At All), "Seldom," "Sometimes," "Frequently," and "No Information." For the most part, responses to the first fifteen causes clustered around "Sometimes", and "Frequently", but the academic and community responses differed markedly. Regional differences were also prominent with the Great Plains contrasting most sharply from all the other groups. The basic information is presented in Tables 2.1 and 2.2 in rankings and percentages. Detailed data will be available in the final project book.

In choosing the 21 questions, we not only referred to

previous studies, but also brainstormed with our colleagues and drew from our experiences at UCLA and elsewhere. Our questions were designed to elicit appropriate responses that could be used in survey research, but they were also designed to do a bit of consciousness raising among those who filled them out. For the latter reason we included such personal factors as "Homesickness," "Loneliness at School," "Unwillingness to Change," and "Fear of Not Being Able to Return Home After Being Educated." The idea was to make institutions and counselors aware that Indian students might not have the same goals for and responses to education as other minority students and most particularly did not have goals comparable to the mainstream middle class student. The 21 reasons are as follows:

Causes of Drop-Out

Financial, or lack of money;
Inadequate preparation-- English language skills;
Inadequate preparation--Writing skills;
Inadequate preparation-- Math skills;
Alcohol/Drug abuse;
Other health problems;
Lack of motivation;
Housing problems;
Loneliness at school;
Lack of support group of friends or staff;
Lack of long-range or career goals;
Lack of role models;

Cultural Pressures and Drop-out

Jealousy and sibling rivalry;
Unrealistic expectations of the university environment;
Unrealistic concept of rewards for educated Indians;
Lack of trust for the institution;
Unwillingness to change;
Fear of not being able to return home after being educated;

Although previous studies have commonly cited insufficient money, conflicts of values, poor academic preparation, language fluency, the college environment, and family and community background as causes of academic failure, we wish to show that some of the causes may have changed since the 1960's when most of the studies were conducted. The Indian student now entering college might be a second-generation child of Relocation; might

have been born in a city; probably went to a public school rather than a government school; and may not speak an Indian language; but, he is still Indian and different from non-Indians.

Examining Table 2.1, we find that "Health" as a reason takes last place as a perceived problem in both groups, with "Housing" problems ranking 12th (out of fifteen). Indian clinics and the Indian Health Service hospitals may account for the perceived lack of health problems, but many colleges and universities also offer free or cheap, excellent health care for all students, and Indian students are less reticent in availing themselves of services such as these than they were in previous generations. The relatively low ranking for "Housing" as a problem may be explained in several ways: dormitory space and "Indian houses" have been allocated to students on many campuses in line with affirmative action goals; many children of Relocatees already live in cities near colleges and universities and do not have to find housing; the increase of the urban Indian population in general to approximately 50% has likewise placed other Indians near to institutions of higher education.

The problematic topic "Financial, or lack of money" ranks 1st and 7th respectively under academic and community. Because many Indian students are older than other students and may have families to support and even extended families "back home" to contribute to, the amount of money a student is allowed to have by the university becomes limiting. The student may also be forced to travel back and forth because of family or ceremonial obligations, necessitating unusual travel expenses. The community from which the student came may view his or her stipend or scholarship as "big money" while the student can barely survive on it.

The data are broken down according to regional differences, but due to space limitations, only a few of the major differences are reported here. Regional differences show "Other health problems" as the most important problem reported by the academic sample in the Southwest, and the next to least important problem reported by the community sample. In the Great Plains, the positions are reversed with "health" coming in last under academic and fifth under community. As another example of a regional difference, "Housing problems" as perceived by Southwesterners are last under academic and 7th under community. Great Plains academics rank "Housing" as 7th, but a problem 2/3 of the time while the community consituency

ranks it 9th and a problem 1/2 of the time. In the Northeast "Housing" is a problem less than 1/3 of the time. The point to be made is that regional differences do exist in perceptions of drop-out causes, and therefore Indian students can not be considered a homogeneous group nationally.

Table 2.1 RANKING OF REASONS PERCEIVED AS "FREQUENTLY" CAUSES FOR AMERICAN INDIAN/ALASKAN NATIVE STUDENT DROP OUT

Rank	Academic Survey* Reason	%	Rank	Community Survey** Reason	%
1	Financial	50.5	1	Math skills	57.3
2	Math skills	45.8	2	Poor study habits	55.6
3	Writing skills	42.1	2	Lack of goals	55.6
4	Poor study habits	41.1	3	Lack of role models	53.8
4	English lang skills	41.1	4	Writing skills	51.3
5	Home problems	29.9	5	English lang skills	50.4
6	Lack of motivation	28.0	6	Lack of motivation	47.0
7	Lack of goals	27.1	7	Financial	45.3
8	Lack of role models	17.8	8	Home problems	38.5
9	Homesickness	14.0	9	Alcohol/Drug abuse	35.0
10	Alcohol/drug abuse	13.1	10	Lack support group	34.2
10	Loneliness	13.1	11	Loneliness	16.2
11	Lack support group	8.4	12	Housing	14.5
12	Housing	6.5	13	Homesickness	12.8
13	Health	1.9	14	Health	7.7

*(N=107) **(N= 117)

Lack of Role Models

Our study showed that "lack of role models" is perceived as a problem more by the community sample than by the academic one. Our student questionnaires also yield many "frequently" responses to this question. Table 2.1 reveals this discrepancy with 17.8% of the academics indicating "frequently" and 53.8% of the community indicating this response. Several relevant

questions may be posed:

1. Do the academic respondents perceive themselves as role models while the community does not?

2. Are role models more prevalent in the academic institutions than in the communities?

3. Are role models needed or perceived to be needed more in the communities than in the academic institutions?

4. Are the types of professions represented by Indian role models in the academic institutions seen as irrelevant to the communities and their students?

If the parents' support and encouragement are necessary for the students' successes in higher education, then communication between the academic institutions and the communities is mandated. "Lack of long-range or career goals" can be traced directly to lack of experience by both parents and students with high-level professionals who are Indian. Table 2.1 shows that "Lack of long-range or career goals" is perceived as a "frequent" problem by both academics (27.1%) and community (55.6%). Again, the community perceives the problem as more serious than does the academic group.

Previous Education

Under the heading of previous education, we have grouped "Inadequate preparation--English language skills,""Writing skills,""Math skills," and "Poor study habits." Table 2.1, showing responses to "frequently," ranks these four causes within the first five listed. Here we have almost total agreement between the academic and community samples with the community again seeing the problem as more severe.

Major universities across the nation are now addressing the need for preparatory programs. They are trying, especially, to increase the pool of minority and disadvantaged students who are eligible for the university in order to meet affirmative action goals. This would be a fine plan if most Indian students lived anywhere near these major universities, but they do not. The B.I.A., the Office of Indian Education, the states, and the tribes must address the quality of education being given Indian youth. The tentacles of the university cannot reach out that far.

Cultural pressures

The survey responses to the question "How much do cultural pressures contribute to the drop-out of Indian students at your institution?" show a division into two groups: (a) the two and four-year colleges; (b) the M.A. and Ph.D. granting universities. The college group (a) had the highest percentages responding to all these pressures in the "not at all" or "seldom" columns while the university group (b) had the highest percentages responding to "sometimes" and "frequently." Indeed, there is a regular progression visible in Table 2.2 from the fewest cultural pressures in the two-year colleges to the most cultural pressures in the Ph.D. granting universities:

1. "not at all" is the most frequent response by the two year colleges (2/3).
2. "seldom" is the most frequent response by the four-year colleges (4/5).
3. "sometimes" is the most frequent response by the universities with the M.A. as the highest degree (2/3).
4. "frequently" is the most frequent response by the universities with the Ph.D. as the highest degree (2/3).

What these data would seem to reveal is a kind of "culture shock" for students attending schools that are primarily research oriented. As LaFromboise summarized:

> A number of studies searching for the reasons behind Indian students academic failure commonly cite insufficient money, conflicts of values, poor academic preparation, language fluency, the college environment, and family and community background as causes of academic failure (Special Subcommittee on Indian Education, 1969; cited in LaFromboise 1979:3).

She went on to discuss social, personal, and academic adjustment problems compounded by what she defined as culture shock:

> Culture shock is defined as a disoriented, helpless feeling that occurs with direct exposure to an alien society. The outstanding features of culture shock include an inability to make sense out of the behaviors of others; an inability to predict what other people will say and do; and an inability to use customary categories of experience or habitual actions, for they elicit seemingly bizarre responses (Boch, 1970: cited in LaFromboise 1979:4).

Table 2.2 CULTURAL PRESSURES AND DROP OUT BY INSTITUTION TYPE

Institution type	Responses yielding highest percentages*					
	Jealousy & sibling rivalry	Unrealistic expectations of the univ. environment	Unrealistic concept of rewards for educated Indians	Lack of trust for the institution	Unwillingness to change	Fear of not being able to return home after being educated
2 year college	Seldom 38.9%	Not at all 40.0%	Not at all 41.7%	Not at all 45.5%	Seldom 41.9%	Not at all 45.5%
4 year college	Seldom 30.6%	Seldom 29.2%	Seldom 31.1%	Seldom 36.7%	Seldom 32.3%	Not at all 36.4%
University (M.A. highest)	Sometimes 42.9%	Sometimes 18.2%	Frequently 20.0%	Sometimes 20.7%	Sometimes 21.7%	Frequently 16.7%
University (Ph.D. highest)	Seldom 27.8%	Frequently 43.5%	Frequently 50.0%	Frequently 46.7%	Frequently 40.0%	Sometimes 47.4%

*(N=107)

Responses yielding highest percentages by institution type, indicating any sort of problem. For this tabulation, "No information" responses were disregarded.

If her hypothesis is true that "the frequency and intensity of shock-related problems may correspond with the degree of identification the Indian student maintains with Indian traditional ways," then one can further hypothesize that students attending schools farther away from their homes and reservation might suffer more severe cultural pressures. Therefore, two-year community colleges (especially Indian-controlled ones) are more likely to be in geographic areas where students are more comfortable; next would come four-year colleges in home states of Indian students, and finally would come the universities granting advanced degrees, sometimes in other states or geographic areas where the student might never have even traveled before.

Data from our student survey do show some important ideas emerging: the lack of proper academic counseling, especially at the Freshman level was voiced frequently; institutions appeared to favor recruitment over services; it seemed that students' perceptions of institutions were not as high as the institutions had of themselves; and finally, that the students circled the "frequently" column under "causes of drop-out" and "cultural pressures and drop-out" more often than did their counselors or program heads. All of the students in our sample were from universities offering at least M.A. degrees, and the urban respondees indicated fewer problems than did students away from home.

Part III Community Needs for Trained Professionals

Of the 117 American Indian/Alaskan Native communities responding to the needs assessment questionnaire, 59 or over half were reservation communities, and the remaining two quarters were comprised about equally of small town/rural and urban communities (see Table 3.1).

Since educational planners are often concerned with placement opportunities for certain career options, the survey made an effort to assess the job market in these Indian communities. In Table 3.2, the community services available are summarized.

Table 3.1 COMMUNITY TYPES RESPONDING

Community Type*	Number	Percent of Total
Reservation	56	47.9
Reservation and Rural	3	2.6
Rural	19	16.2
Small Town	3	2.6
Urban	28	23.9
Rural and Small Town	6	5.1
Rural and Urban	2	1.7

*N=117

Table 3.2 COMMUNITY SERVICES AVAILABLE

	Yes		No	
Service Type*	N	%	N	%
Health Clinic	95	81.2	22	18.8
Elementary Educational Program	88	75.2	29	24.8
High School Educational Program	73	62.4	44	37.6
Adult Educational Program	80	68.4	37	31.6
Vocational Training	62	53.0	55	47.0
Child Welfare	80	68.4	37	31.6
Planning Office	62	53.0	55	47.0
Museum	51	43.6	66	56.4
Arts Program	30	25.6	87	74.4
Native Language Classes	41	35.0	76	65.0
Legal Aid	64	54.7	53	45.3
Job Placement	71	60.7	46	39.3
Economic Development	63	53.8	54	46.2
Housing	85	72.6	32	27.4
Transportation	46	39.3	71	60.7
Other services	17	14.5	100	85.5

*(N=117)

Community members obtain vocational training under a number of different program structures. Vocational schools are the most prominent, with employment training programs also fulfilling a vital role in vocational education. Information gathered on specific career needs requiring vocational training is overly lengthy to discuss here.

Table 3.3 WHERE COMMUNITY MEMBERS OBTAIN VOCATIONAL TRAINING

Program Type	%
Vocational School	23.9
Employment Training Program	17.1
Community College	9.4
Vocational School & Community College	8.5
Vocational School & Employment Training Program	15.4
Employment Training Program & Community College	6.0
Vocational, Employment Training Program and Community College	12.8
Other Program	1.7
No Response	5.1

*N=117

The types of educational institutions where community members tend to seek higher education are indicated in Table 3.4, below.

Table 3.4 WHERE COMMUNITY MEMBERS OBTAIN PROFESSIONAL TRAINING

Program Type*	%
Two Year College	13.7
Four Year College	14.5
University	19.7
Specialized School	2.6
Four Year College & Specialized School	4.3
Two Year College & Specialized School	2.6
Two Year College & University	21.4
Other Type Program	5.1
All of the Above Programs	8.5
No Response	7.7

*N=117

*N=117

Communities responded to a total of 69 occupations that require college and university training--- indicating high, medium, and low need in the community. This list corresponds to the occupation list asked of academic programs. The high need occupations, according to community opinion, are ranked in Table 3.5. A full table of the high, medium, and low needs will be given in the full report, for use by educational planners.

Many comments were offered on the topic of educational preparation for community work. A few of these follow:

"A program placing students on a reservation in their future profession before graduation might help integrate formal learning and expectations with the reservation reality."

"Our problem seems to be that our students while in Junior High and High School are lacking in getting career education exposure. By the time they decide on a career, either they are seniors, and are not prepared to continue in college in this area, or the colleges will not allow admission because of lack of course background."

"Students need to be aware of career education starting at senior high school or even in the lower grades if possible."

"There is often a lack of realism between the academic and the practical. Production is critical in tribal business, is a real understanding of the problem versus memorization of school facts."

"Internships in field work placement/ human service field work placement/ independent study and practicum experience."

"The greatest problem our native students have is that they are not aware or prepared- not only in mixing with other people, but of their ability to compete scholastically and academically, because of inadequate preparation."

In summary, the community sample indicated a high need for trained people in the professional fields, such as Business, Health, and Law. The humanities-based professions ranked far lower. This perspective may indicate the economic and social service delivery realities of community life, and also the often voiced opinion that culture cannot be taught in school.

Table 3.5 OCCUPATIONS RANKED ACCORDING TO HIGH NEED

Occupation*	Rank	Percentage Communities Indicating HIGH Need
Business Manager	1	72.6%
Alcohol and Drug Abuse Counselor	2	64.1%
Registered Nurse	3	61.5%
Doctor	4	59.8%
Employment Counselor	5	58.1%
Legal Assistant	5	58.1%
Mental Health Counselor	6	56.4%
Nurse -- LPN	6	56.4%
Tribal Manager	7	55.6%
Family and Child Welfare Counselor	7	55.6%
Lawyer	7	55.6%
Accountant	8	53.8%
Dentist	9	51.3%
Planner	9	51.3%
Law Enforcement Officer	10	47.0%
Elementary or Pre School Teacher	10	47.0%
Social Worker	11	45.3%
Nutritionist or Dietician	12	44.4%
Computer Programmer	13	43.6%
Electrician	14	42.7%
Hospital or Clinic Administrator	14	42.7%
Personnel Manager	15	41.0%
Resource Management Specialist	16	39.3%
College Teacher	17	38.5%
Dental Technician	17	38.5%
Pharmacist	17	38.5%
Engineer	18	35.9%
Psychologist	18	35.9%
Agricultural Management Specialist	19	35.0%
Physical Therapist	19	35.0%
Psychiatrist	19	35.0%
Public Relations Specialist	20	34.2%
School Administrator	20	34.2%
Economist	21	33.3%
Firefighter	22	30.8%
X Ray Technician	22	30.8%

*N=117

OCCUPATIONS RANKED ACCORDING TO HIGH NEED, continued

Occupation	Rank	Percentage Communities Indicating HIGH Need
Historian	23	29.9%
Marketing Researcher	23	29.9%
Medical Record Technician	23	29.9%
Veternarian	24	29.1%
Medical Laboratory Technician	24	29.1%
Sociologist	25	27.4%
Livestock Management Specialist	26	26.5%
Geologist	27	23.1%
Statistician	28	22.2%
Biologist	28	22.2%
Surveyor	29	14.5%
Mathematician	30	19.7%
Newspaper Editor	30	19.7%
Librarian	31	18.8%
Interpreter	31	18.8%
Journalist	31	18.8%
Printer	31	18.8%
Restaurant Manager	31	18.8%
Architect	32	17.9%
Purchasing Agent	32	17.9%
Museum Director	33	17.1%
Chemist	34	15.4%
Art Educator	34	15.4%
Hotel Manager	34	15.4%
Nursery Plant Manager	35	14.5%
Photographic Lab Technician	36	13.7%
Artist	37	11.1%
Photographer	37	11.1%
Commercial Artist	38	7.7%
Clothing Designer	38	7.7%
Music Educator	38	7.7%
Dance Educator	39	6.0%
Actor	40	3.4%

Part IV Conclusion

In conclusion, the gaps between available programs and determined needs are summarized. Then, the applied aspects of the research project that have been developed to meet the determined needs are explained.

Gaps Between Available Programs and Determined Needs

Given these determined needs, the future direction of American Indian Studies poses a dilemma. It is often expressed (Ortiz 1980, Chavers 1980) that the culturally appropriate form of Indian studies programs is liberal arts or interdisciplinary because this approach is useful in teaching the holistic nature of American Indian cultures. Yet, communities are indicating a need for trained professionals in the business and health fields. Counseling is the main area where academic programs are providing Indian culture specializations that also coincide with the community high priority needs. It may be time to ask, "what is the purpose of the Indian studies program?"

The Indian studies program, usually interdisciplinary in nature, does serve many functions that can help meet these determined community needs. Specialized programs tend to develop at institutions where Indian studies programs are established. The interdisciplinary program serves as an advocate for new course development emphasizing Indian culture needs, the development of student support programs, and as a base for faculty recruitment. The shortage of faculty members was reported as the main barrier to program development, and also indicates a lack of role models for Indian students. Another determined need for learners can be met through the presence of Indian role models within the Indian studies program.

The beginning of the 1980's may see new directions for the Indian studies program. As the humanities emphasis of the 1970's may have reflected goals of the late 1960's, communities are turning to the realities of survival in a new age. With federal funds decreasing for the provision of human services, the answers for the next decade may need to come from within. And the financial realities of community life are reflected in the high priorities placed upon business and law. Awareness of needs is but a first step; plans for implementation are now necessary. It is hoped that this study will increase communication between educational planners and communities, providing the information needed for development.

Applied Efforts

The applied efforts of the project were developed as the academic and community needs were determined. Some of the greatest needs expressed by programs can be met through the availability of information and through the creation of a support network. Our applied efforts are directed toward the establishment of such a network by the following steps:

(1) During this academic year, UCLA established the Native American Studies Newsletter and distributed it free-of-charge to 100 Indian studies and support programs. The newsletter provides information on conferences, funding opportunities, publications, and program news. The production of the newsletter will rotate among Indian studies programs annually.

(2) Given the favorable response to the idea of creating a visiting faculty pool, the project distributed a list of possible teaching areas for both faculty available to visit and for faculty needed on a visiting basis. It is hoped that a visiting faculty exchange will result to meet the faculty shortages of the participating programs.

(3) A workshop was given at the Southwest Regional Indian Education conference on "Steps Toward an Indian Studies Program". This topic, covered also in the resulting book, explains the planning and implementation process and presents methods of dealing with institutional barriers.

(4) The most important applied effort of the study will be the free distribution of the needs assessment results to the academic programs and the communities that participated in the project. The resulting book also contains a nation-wide directory of Indian studies programs. It is expected that as a result of this distribution there will be:

   (a) Increased awareness on the part of those responsible for planning programs directed at Indian learners, of current offerings and development plans of other institutions. It is expected that this awareness would facilitate increased communications and further complementary development rather than duplication. With the information on determined community needs, educational planners may be able to develop programs to meet these needs.

(b) Awareness by American Indian community educators and social service personnel of post-secondary programs available for Indian learners. In addition to creating a referral network, this outcome may lead to the development of preparatory programs for learners on the community level. Another expected outcome is the furthering of community/institutional contacts for reciprocal research relationships that would be in the best interest of the Indian learner.

(c) The identification of areas for needed research that would directly benefit American Indian learners. For example, the perceived differences in reasons for high drop-out can form a basis for future research.

(d) The development of a culturally sensitive curriculum that meets the needs of Indian learners and American Indian communities through direct applications of the project results to the development of specific courses and specializations for the M.A. program in American Indian Studies at UCLA.

And lastly, it is hoped that the project will provide a model for other minority groups to assess the gaps between educational program offerings available to students and student/community needs for culturally relevant education.

Notes

1. To shorten the text, American Indian or Indian is used in the remainder of the paper to represent American Indian/ Alaskan Native.
2. Academic, community, and student will be used hereafter to differentiate the three groups surveyed.

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